

# *The Brooklyn Jewish Center Review*

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# Sir Moses Montefiore, Campaigner for Jewish Rights, Was Born 150 Years Ago

By I. DAVIS

**S**IR MOSES MONTEFIORE was born in 1784, the year after the recognition by Great Britain of American independence. Even in Western Europe many odious restrictions on religious liberty still existed when Moses Montefiore was a young man. Israelites who adhered to the old faith had to stifle many honorable ambitions and to forego most opportunities of distinction. Sir Moses Montefiore has been all his life one of the strictest of orthodox Jews in religion, although in the practice of philanthropy he has shown the widest and most catholic sympathies. He was, till three years ago, the most regular attendant at the synagogue which he endowed at Ramsgate, near his pleasant residence on the East Cliff, and annually fasted on the anniversary of the capture of Jerusalem by the Romans and on the Day of Atonement. Though by no means an ascetic, he has rigorously abstained from tasting the flesh of animals that divide not the hoof nor chew the cud. But while holding fast to the traditional observances, which modern Israelites are fast letting slip, he and a few determined men with him set to work in the early part of this century to win for themselves the suffrages of their fellow-citizens, and for England the distinction that religion now excludes no man from his due share of political power. The estimable personal qualities of eminent Jews who set themselves to this task—Montefiore, the Rothschilds, the Goldsmits, David Salomons, Dr. Van Oven—contributed not a little to win from British fairness and love of justice a victory which the equally British quality of Conservatism, resting upon every strong excusable prejudices, long withheld.

Till 1828, only twelve Jews at a time were permitted to carry on business as brokers in the city of London. Even in 1833, when a Jew presented himself to the Benchers of Lincoln's-inn, for call to the Bar, a solemn discussion was held until the young man's petition was granted. Owing to the survival of tests at Oxford and Cambridge, Jews did not take the degree there till a much later date. A year before Montefiore's birth the Irish Par-

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*A hundred and fifty years ago this month Sir Moses Montefiore was born. One of the most distinguished Jews England has produced, and a force in the moulding of latter-day Jewish history, this birthday anniversary is notably worthy of commemoration. The Review is happy to reprint in condensed form a two-part article written by I. Davis and published in the London Times fifty years ago, on the hundredth anniversary of Montefiore's birth. This is the most authoritative contemporary biography of Sir Moses available.*

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liament specially excluded Jews from the benefits of the Naturalization Act, and it may be partly due to this disability that up to 1881 only 453 Jews had settled in Ireland.

Abroad, the position of Montefiore's brethren was generally still more unfortunate than in Great Britain. Although Mendelssohn and his friend Lessing had done much, the one by the beautiful example of his life, the other by depicting it in the immortal drama of "Nathan der Weise," to raise the popular estimation of the Jews, political results had not immediately followed. Jews were still in Germany exposed to the most cruel and vexatious restrictions on the marriages and places of residence, on their occupations and their movements. Every time he passed the gates of a German city an odious body-tax was paid by the Jew; he was forbidden to exercise honorable professions, and could only follow the most ignominious callings, or the then contemned trade in money. Judengassen and Ghettos were still crowded with captives. In Frankfort at least Jews might have looked for respect. But even there, at a date later than the Congress of Vienna and the public recognition on that occasion by Metternich of the Rothschilds, Madame Bethmann, the wife of a Lutheran banker, could affect to shrink from association with Jewish competitors of her family. In France, at the time of the birth of Moses Montefiore, the edict of banishment issued by Charles VI still in-

fluenced the general law on the subject of his much-enduring people. It was not until eight years before Montefiore's birth that formal permission was given (through Pereyre, the Hebrew founder of the institute for teaching deaf-mutes) to Jews to reside in Paris, although there was a considerable colony previously in the city living upon sufferance. In Alsace and Lorraine the Jews were exposed to a peculiarly oppressive *droits de seigneur*. A poll-tax had been levied upon them, but was abolished in the year of Montefiore's birth.

Having been born when Jews suffered from the galling and degrading ordinances which have been briefly indicated, Sir Moses Montefiore has lived to see Jessel Solicitor-General and Master of the Rolls, to watch Benjamin's remarkable career in two hemispheres, and to be the first to welcome Lord Beaconsfield back from Berlin when he reached London, in 1878, bearing the treaty for which he received the Garter from his Sovereign.

**M**ONTEFIORE is a town on the Eastern slope of the Apennines. The family of Montefiore can give no certain account of their origin, but believe they took their name from this hill village; and the theory was confirmed by the fact that the title of the neighboring city of Ascoli is borne by another Jewish family who, having come from Italy to Gibraltar, afterwards established themselves in Hamburg, Paris and elsewhere.

Whatever may be the history of the coming of the Montefiores to Italy, the first fact as to which the tradition of the family is clear and undoubting, is that they settled in Leghorn. The wise tolerance of the Medici had raised this city from an obscure town to one of the greatest ports of Italy; and the Jews were so influential in its markets that a writer in the early part of the eighteenth century could relate that the inhabitants generally, Jew and Gentile, observed the Jewish Sabbath as a day of rest from business. Israelites wore no yellow gabardine or other distinctive badge, an exemption noted by travellers

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of those days who could not find a parallel to it anywhere except in Amsterdam and London.

THE birth of Moses Montefiore in Leghorn on October 24, 1874, is attested by the register of the congregation. It appears from the entry that the philanthropist's full name was Moses Chaim Montefiore. Montefiore's grandfather, Moses Vita Montefiore, had already settled in England. The father and mother of Sir Moses lived in London and were in Italy merely on a journey when their son was born to them at Leghorn. He was the eldest of a family of eight children.

The parents of Moses Montefiore were persons of moderate means; he left school early and went into business in the city. The family lived at Kennington, and young Montefiore, in the days when the French invasion was thought imminent, enrolled himself as a volunteer in the Surrey militia. He attained the rank of captain. Moses Montefiore was a tall and handsome young man, of amiable and engaging disposition, and his personal popularity aided him in the career which he ultimately chose—that of the Stock Exchange—where much depends upon the opinion which “the House” as a body forms of its members.

Moses Montefiore was first however apprenticed to a firm dealing largely in the provision trade. He entered the Stock Exchange and became one of the twelve Jewish brokers licensed by the city. In 1812 he made a very happy marriage. It was also a union which showed his independence of mind and superiority to the prejudices which then prevailed. His family had joined, as immigrants from Italy usually did join, the Sephardim, or Spanish congregation. He, however, wedded an Ashkenazi, or German Jewess. The line of demarcation between the two “nations,” as they were called, was strongly marked. They had but recently agreed to meet together to assert their common interests as Jews in the Board of Deputies, and marriages between them were still infrequent. Judith, afterward Lady Montefiore, the daughter of Levy Barent Cohen, a wealthy and benevolent London merchant, was a person of cultivated mind, much industry and literary attainments. To her her husband bowed his head affectionately every Sabbath eve as he recited in prayer the words from the proverbs, “Many daughters have done virtuously, but thou excellest them all.” The death of Lady Montefiore on September 25, 1862, was a

great blow to her husband. He built in her memory a college at Ramsgate, where veteran rabbis, maintained by his benevolence, pass their lives in prayer and study of the law. He also founded in her memory prizes and scholarships for girls and boys at all Jewish public schools. The beloved helpmate and companion of fifty years was buried at Ramsgate, close by the synagogue, on the landward side of the ridge of a high cliff overlooking the sea. The mausoleum which encloses her remains is an exact copy of the tomb of Rachel, which stands on the road from Bethlehem to Jerusalem. Within it burns a perpetual lamp.

LADY Montefiore's sister Anna, had married Mr. N. M. Rothschild, the able son of the first great financier of Frankfurt, and himself the founder of the English house of Rothschild. Abraham Montefiore, a brother of Sir Moses, and his partner in business on the Stock Exchange, wedded as his second wife Henrietta, the sister of N. M. Rothschild, thus there was a triple bond of union between the families. Mr. Rothschild admitted his wife's brother-in-law to a participation in his gigantic and well-devised enterprises. He was the first man in England to have the news of Napoleon's escape from Elba and the battle of Waterloo. His pigeon-post from Dover brought early intelligence of every important continental event, and he purchased Consols when the market was throwing them away. The European wars and the first French indemnity gave financiers of ability opportunities of acquiring fortunes with unexampled speed. Abraham Montefiore died very wealthy. He had plunged deeper into speculation of the Stock Exchange than his brother Moses Montefiore, who had prudence to leave that dangerous arena with sufficient fortune and retired from business in the mid-way of life, as Benjamin Disraeli the elder had in the previous century. “Thank God and be content,” said his beloved wife, and he obeyed her. He took a continued interest in two or three great companies of which he was the principal founder. Sir Moses Montefiore was the first President of the Alliance British and Foreign Life and Fire Insurance Company (established with the aid of special legislation in 1824) and the Alliance Marine Insurance Company, founded in the same year.

Sir Moses has told the story of the foundation of the Alliance. The Guardian Insurance Company, had been suc-

cessfully set on foot in 1821, but the number of insurance offices in London and Westminster was still very small compared with the present list. Mr. N. M. Rothschild had some shares in the Guardian, and as he was going one day to the office to receive dividends, Montefiore walked with him. The conversation turned on the nature and development of the insurance business, and they agreed that their own friends could supply a useful clientele. On the suggestion mainly of Montefiore the two allies resolved to form a new insurance company.

The new office profitted by a curious fact in vital statistics which was at that time not generally understood. Its life policies naturally included a good many Jewish lives, admitted at rates determined by actuarial tables. It has now been ascertained that, owing either to their temperance and their dietary laws, or to other causes, the average longevity of Jews is somewhat greater than the rest of the population in Western Europe. An insurance office which had a large number of such clients would therefore start with a certain advantage, since the longer the life of the insured the better is, of course, the bargain for the office.

THE Imperial Continental Gas Association, which extended the system of gas lighting to the principal European cities, was another of Sir Moses Montefiore's foundations. It is now one of the most prosperous of commercial undertakings, but for many years Sir Moses accepted not a penny of profit, and he was often pressed to bring its operations to an end. Sir Moses, however, had faith in its future, and retains the shares which were originally allotted to him.

In 1837 Sir Moses served as Sheriff for London and Middlesex, and the accession of the Queen in that year secured him the honor of knighthood. The young Princess Victoria had often, while staying with the Duchess of Kent at Broadstairs, rambled through the picturesque grounds of East Cliff-lodge, Sir Moses' house, and it was probably as agreeable to Her Majesty to give the accolade to her dignified and courteous host at Thanet as to confer a baronetcy at the same time on the Lord Mayor.

On Sir Moses' return from his mission to the East in favor of the Jews of Damascus, in 1840, the Queen, as a distinguished recognition of his services to humanity, gave him leave to bear supporters to his arms—an honor usually

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# The TREASURES of the GENIZAH

By JOSEPH MARCUS

**G**ENIZAH, an ancient Biblical word, perhaps originally Persian, now naturalized in the English language, owes its fame to a chamber in the old, historic, Ezra Synagogue at Fostat, near Cairo, Egypt. No Jewish library can lay claim to any standing if it does not possess at least a small collection of the literary fragments of the Cairo Genizah. Over one hundred thousand separate parchment and paper sheets from the Genizah covered with ancient writings, in square, rabbinic and Arabic letters, are now the most treasured possession of the great libraries of the world. For over a generation scholars, Jewish and several non-Jewish, have labored indefatigably, sifting and classifying, identifying and editing them, thus enriching every department of Hebrew learning. Generations to come are yet to behold the hidden literary gems, rubies of precious wisdom, which young scholars, following "the way that is becoming for the study of the Torah: a morsel of bread with salt thou must eat, and water by measure thou must drink—and live a life of trouble", are toiling to bring to light. Eminent men of a millennium ago are saved from oblivion by these disjected leaves; literary works of great merit are revealed to us from the darkened recesses of the Genizah.

To look upon an autograph responsum of the famous Talmudist and philosopher Maimonides, or of his son Abraham, is to leap over centuries and annihilate distance, and make the great of the past alive before our very eyes. To touch the wrinkled parchment of torn and faded paper leaf upon which an ancient scribe preserved some important writing, is to induce a current traversing time and space. To attempt to decipher, copy and elucidate a manuscript is to be lifted by a spirit between the earth and the heaven and to be brought, as in a vision, to the sage, poet, legalist or moralist whose works you are fortunate to have lighted upon.

These autograph writings, together with thousands of others of the Egyptian Genizah, are among the priceless treasures of the Library of the Jewish Theological Seminary in New York. They are waiting on shelves and in glass-cases for scholars to make their acquaintance. For these manuscripts

come from foreign lands, from the Orient, and speak the languages of the East. There they lie, timid and shy, waiting for scholars and patrons who will penetrate beneath their poor, tattered garb to their souls, rich in wisdom, experience and loveliness.

**T**HESE treasures have providentially been spared the fate of sick and dying books. For it has always been the practice of congregations to deposit Hebrew books, or fragments of books which had become damaged, defective and unfit for use, in special chambers in their synagogues, in order to preserve them from profanation. The contents of these Genizahs—hiding-places—were ultimately buried, with solemn ceremonies, in the cemetery. Fortunately, one Genizah, the chamber in the Cairo Synagogue, was not visited after the visitation of other Genizahs. For hundreds of years its very existence was unknown. Centuries before Johann Gutenberg invented a method of printing, in the fifteenth century, that chamber had already been filled and covered with dust and ashes. When the itinerant rabbi, Jacob Saphir, visited the synagogue in 1864, he could find nothing there, and the dust and earthy odor sickened him. In 1888 Elkan N. Adler, Esq., of London, a scholar and collector of manuscripts, who, thank God, is still with us and frequently visits America, paid a visit to that historic House of Worship. His keen eyes, too, which could discern every precious thing in many distant lands where he traveled in search of such treasures, did not see much in that old building. In 1891 Doctor Cyrus Adler, then Librarian of the Smithsonian Institute at Washington, now President of the Jewish Theological Seminary, visited Cairo and secured from a dealer about forty manuscripts. Some time later repairs were made in the synagogue, and the old receptacle was discovered—a secret chamber which is entered from a hole in the wall. But no one realized that moment the value of the contents of this dark and moldy chamber, and only stray leaves found their way out into the light. In 1896 Mr. Elkan N. Adler revisited Cairo and obtained a sackfull of parchment and paper fragments. Leaves began to find their way, through various channels, to the Bodleian Library at Oxford, Eng-

land. In 1896 two learned sisters, Mrs. Lewis and Mrs. Gibson, brought from their travels in the East a parchment leaf covered with old Hebrew script. It was shown to Doctor Solomon Schechter, who was at that time professor of rabbinic literature at the University of Cambridge, England. He recognized it, in May, 1896, as a chapter of the lost apocryphal book of the Wisdom of Ben Sira (Ecclesiasticus), which in the pre-Christian era claimed equal rank with the Writings of the Bible. The scholarly world was transported with joyous astonishment. Schechter thereupon set out for Egypt to seek the source of such precious finds. In one of his essays he describes, with great emotion, his experiences in that dark and dank and dusty chamber ("A Hoard of Hebrew Manuscripts," in *Studies in Judaism, Second Series*). He brought back from Cairo over a hundred thousand fragments of literature which, together with Doctor Charles Taylor, an English-Christian Hebraist, he presented to the Cambridge University Library. It is known as the Taylor-Schechter Collection. Genizah leaves poured in to other libraries—the British Museum, the Bodleian Library at Oxford, the University of Heidelberg and the Stadtbibliothek in Frankfurt, Germany, the Consistoire Israelite in Paris, Dropsie College in Philadelphia and the Hebrew Union College in Cincinnati.

**I**N 1923 Elkan N. Adler sold his collection, the greatest Jewish private library, containing many thousands of Genizah leaves, to the Jewish Theological Seminary in New York. These treasures, which Mr. Adler had brought together from the four corners of the earth during a lifetime of travel, enrich our knowledge in Bible, Masorah, Talmud, Cabalah history, the writings of the Geonim, religious and secular poetry. In this collection are the autograph letters of Maimonides, the early discovered Ben Sira leaves, and many other such precious documents. It is with this mass of loose and torn leaves that the present writer has occupied himself for almost a decade, sifting and examining the manuscripts, identifying, copying and publishing the poetic works of the greatest of the poets of the Golden Age in Spain.

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# *The Review's Own Almanac*

## October

### **October 1, 1898**

7000 Jews were sent out of Kiev, Russia, to the Pole of Settlement. This was the greatest of the Jewish expulsions from the Russian restricted territories.

### **October 2, 1596**

Settlement of Jews in Amsterdam, Holland. On this day the new settlers met for worship for the first time. They were refugees from Portugal and their services were mistaken for Roman Catholic. Being unable to speak Dutch and explain their religion they were arrested and held prisoners until one was found who knew Latin and through this language the Dutch learned who their visitors were, and what they had suffered. The Jews were then released and allowed freedom of worship and settlement.

### **October 3, 1555**

The Roman Ghetto was walled in. Merely herding the Jewish community into a restricted neighborhood was considered not enough and they were made virtual prisoners behind this barricade. Access to the Ghetto was through gates guarded by Christian watchmen and locked at night and on certain Christian festivals. The Jews were obliged to pay for the construction of the wall.

### **October 4, 1862**

Emancipation of the Jews in Baden.

### **October 5, 1880**

Death of Jacques Offenbach, operetta composer. All of Offenbach's works are light operas, with the exception of "The Tales of Hoffman," which was written as a grand opera, and became his most famous composition.

### **October 7, 1741**

Death of Eleazar Brody, celebrated Rabbi and Talmudist. He excommunicated Hayyim Luzzati.

### **October 9, 1334**

Casimir III, the Great of Poland, granted the Jews "Privilegium Fredericianum".

### **October 10, 1797**

Death of the Vilna Gaon, famous scholar. He occupied no official position, his sole occupation being to teach and study.

### **October 11, 1400**

Second group of Jews burned in Prague as a result of a false accusation made by an apostate Jew.

### **October 12, 1285**

Massacre of Jews at Munich because of a ritual murder libel. The Jews were alleged to have bought a little child from an old woman and killed it to use the blood for their services. The mob rushed the Jewish quarter and those who were not killed there were burned in the synagogue in which they took refuge.

### **October 13, 1862**

Prof. Richard S. Gottheil, noted American scholar, born.

### **October 14, 1829**

Birth of Edward Lasker, one of the first Jews to enter German politics, and a champion of Jewish rights. He died in New York on a health trip and when the United States House of Representatives sent condolences to the Reichstag, Bismarck returned the message on the pretext it contained criticism of German policy.

### **October 16, 1655**

Death of Joseph Solomon del Medigo, scholar, physician and Rabbi. He was physician to Prince Radziwill at Vilna.

### **October 17, 1776**

By senatorial decree Rumania granted freedom of settlement and other rights to baptized Jews.

### **October 19, 1739**

Antonio Jose da Silva burned. He was a popular Portuguese dramatist and even the King expressed sympathy for him. By a tragic coincidence a comedy of his was performed in Lisbon on the night he was burned.

### **October 21, 1781**

The Yellow Badge for Jews was abrogated in Austria by Joseph III.

### **October 22, 1586**

Pope Sixtus VI issued an edict liberating Jews from previous restrictions. They could now live wherever they pleased in the Papal States, employ Christian servants, enter into general relations with the gentile population and practice medicine among them. His successor, Clement VIII, in 1593, repealed this liberalism.

### **October 23, 1625**

Roman Jews forbidden to erect gravestones.

### **October 25, 1838**

George Alexandre Cesar Leopold Bizet, composer of "Carmen," born.

### **October 26, 1407**

Riots at Cracow, following ritual murder charge. A priest made the accusation from his pulpit and all Jews in the community except children and those who apostasized were murdered.

### **October 27, 1765**

Last auto-da-fe in Portugal. The first was on September 20, 1540.

### **October 28, 1270**

Death of Nahmanides, scholar who founded a school for Talmudic study in Palestine.

### **October 30, 1682**

Banking was forbidden the Roman Jews. This left the community with almost no means of livelihood.

### **October 31, 1497**

Banishment of Jews from Portugal. The decree was signed December 5, of the year before, but the intervening time had been allowed the Jews to settle their affairs. King Emanuel however was unwilling to

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# Three Center Daughters

By JOSEPH GOLDBERG

**T**HREE Brooklyn Jewish Center girls have achieved distinction. They are Ruth Seinfel, Fanny Holtzmann and Dorothy Tree. The first is well-known in journalism, the second in law and the third in motion pictures.

In all fairness each of these young women should be the subject of a separate article. If we did elect to treat them under one heading it is because they have something in common despite their activities in different fields of endeavor. Not only are they all daughters of three active directors of the Center, but they themselves have taken an active interest in the institution and have spent their childhood amidst its surroundings. Ruth Seinfel, the daughter of one of the most active men in the Center, Mr. Henry Seinfel, was a member of the young folks group some thirteen years ago. Fanny Holtzmann, whose father, Mr. Henry Holtzmann, and brother, Mr. Jacob L. Holtzmann, have been closely identified with the Center for years, has taken an interest in Center cultural activities, while Dorothy Tree, daughter of Mr. Hyman Triebetz, was a pupil of the Center Hebrew School, and followed the dramatic activities of the Center Players, in

which her sister, Sylvia, participated for a number of years.

At the moment, the member of the trio who is most in the news is Fanny Holtzmann, who gained the attention of practically the whole world through her successful prosecution of the Princess Youssoupoff libel suit against Metro-Goldwyn-Mayer Pictures.



Miss Holtzmann, in the words of "The New Yorker" commentator, is "small and buxom, with bright-red lips and



Fanny E. Holtzmann (above) and Ruth Seinfel (left).

finger-nails, and dark bobbed hair." She had an urge for the law as far back as her young childhood, and occasionally took unauthorized leaves from school to hover about law offices and listen to cases in court. "The New Yorker" has an anecdote about her which her brother, might recall. "One day," the magazine states, "when she was twelve, her brother sent her to a Brooklyn court to say at the proper time, 'Ready for the plaintiff,' which was all that was necessary to start proceedings. Then she telephoned her brother, who came over leisurely." A child of that legal usefulness was bound to develop into a promising lawyer.

Miss Holtzmann graduated from Fordham Law School in 1922 and passed her Bar examination a year later. Even before she took the examination she had already prepared an office in the Bar Building, and half an hour after she knew she was a full-fledged attorney she opened for business.

Not only did she have an office in the Bar Building—to the astonishment of the other tenants—but she had also persuaded a firm of lawyers for whom she had been doing some night work to open a branch in the Astor Theatre Building for the theatrical clientele. Her proposition was that she would take charge of this office at seventy-five dollars a week, and turn over the gross receipts to the firm.

Her offer was accepted, and the Broadway office was sufficiently successful.  
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Dorothy Tree in a scene with James Cagney from the movie "Here Comes the Navy."



# FROM AN HISTORIAN'S SCRAPBOOK

**F**OR those who seek the origins of anti-Semitism the account of the Jews written by Publius Cornelius Tacitus in the first century A. D. will be illuminating. Here we can see that it was not the crucifixion of Christ that began a hatred of the Jewish race, but the uniqueness of the Jewish religion.

The following excerpts are from Tacitus' "History," Book Five. Tacitus was a Roman lawyer and historian, said to have been born in 53 A. D.

After recounting several strange derivations of the Jewish race current in his day, Tacitus goes on to say:

In this clash of opinions, one point seems to be universally admitted. A pestilential disease, disfiguring the race of man, and making the body an object of loathsome deformity, spread all over Egypt. Bocchoris, at that time the reigning monarch, consulted the oracle of Jupiter Hammon, and received for answer, that the kingdom must be purified, by exterminating the infected multitude, as a race of men detested by the gods. After diligent search, the wretched sufferers were collected together, and in a wild and barren desert abandoned to their misery. In that distress, while the vulgar herd was sunk in deep despair, Moses, one of their number, reminded them, that, by the wisdom of his counsels, they had been already rescued out of impending danger. Deserted as they were by men and gods, he told them, that if they did not repose their confidence in him, as their chief by divine commission, they had no resource left. His offer was accepted. Their march began, they knew not whither. Want of water was their chief distress. Worn-out with fatigue, they lay stretched on the bare earth, heart-broken, ready to expire, when a troop of wild asses, returning from pasture, went up the steep ascent of a rock covered with a grove of trees. The verdure of the herbage round the place suggested the idea of springs near at hand. Moses traced the steps of the animals, and discovered a plentiful vein of water. By this relief the fainting multitude was raised from despair. They pursued their journey for six days without intermission. On the seventh they made halt, and, having expelled the natives, took possession of the country, where they built their city, and dedicated their temple.

In order to draw the bond of union

## *Roman Conception of Jews and Jewish History*

closer, and to establish his own authority, Moses gave a new form of worship, and a system of religious ceremonies, the reverse of everything known to any other age or country. Whatever is held sacred by the Romans, with the Jews is held profane: and what in other nations is unlawful and impure, with them is fully established. The figure of the animal that guided them to refreshing springs, is consecrated in the sanctuary of their temple. In contempt of Jupiter Hammon, they sacrifice a ram. The ox, worshipped in Egypt for the god Apis, is slain as a victim by the Jews. From the flesh of swine they abstain altogether. An animal, subject to the same leprous disease that infected their whole nation, is not deemed proper food. The famine, with which they were for a long time afflicted, is frequently commemorated by a solemn fast. Their bread, in memory of their having seized a quantity of grain to relieve their wants, is made without leaven. The seventh day is sacred to rest, for on that day their labors ended; and such is their natural propensity to sloth, that, in consequence of it, every seventh year is devoted to repose and sluggish inactivity.

**T**HESE rites and ceremonies from whatever source derived, owe their chief support to their antiquity. They have other institutions, in themselves corrupt, impure, and even abominable, but eagerly embraced, as if their very depravity were a recommendation. The scum and refuse of other nations, renouncing the religion of their country, flocked in crowds to Jerusalem, enriching the place with gifts and offerings. Hence the wealth and grandeur of the state. Connected amongst themselves by the most obstinate and inflexible faith, the Jews extend their charity to all of their own persuasion, while towards the rest of mankind they nourish a sullen and inveterate hatred. Strangers are excluded from their tables. Unsociable to all others, they eat and lodge with one another only; and, though addicted to sensuality, they admit no intercourse with women from other nations. Among

themselves their passions are without restraint. Vice itself is lawful. That they may know each other by distinctive marks, they have established the practice of circumcision. All who embrace their faith, submit to the same operation. The first elements of their religion teach their proselytes to despise the gods, to abjure their country, and forget their parents, their brothers, and their children. To encourage their own internal population is a great object of their policy. No man is allowed to put his children to death. The souls of such as die in battle, or by the hand of the executioner, are thought to be immortal. Hence two ruling passions; the desire of multiplying their species, and a fixed contempt of death. The bodies of the deceased are never burned: they choose rather to inter them, after the example of the Egyptians. With that people they agree in their belief of a future state; they have the same notion of departed spirits, the same solicitude, and the same doctrine. With regard to the Deity, their creed is different. The Egyptians worship various animals, and also certain symbolical representations, which are the work of man; the Jews acknowledge one God only, and him they see in the mind's eye, and him they adore in contemplation, condemning, as impious idolaters, all who, with perishable materials wrought into the human form, attempt to give a representation of the Deity. The God of the Jews is the great governing mind, that directs and guides the whole frame of nature, eternal, infinite, and neither capable of change, nor subject to decay. In consequence of this opinion, no such thing as a statue was to be seen in their city, much less in their temples. Flattery had not learned to pay that homage to their own kings, nor were they willing to admit the statues of the Cæsars. Their priests, it is true, made use of fifes and cymbals: they were crowned with wreaths of ivy, and a vine wrought in gold was seen in their temple. Hence some have inferred, that Bacchus, the conqueror of the east, was the object of their adoration. But the Jewish forms of worship have no conformity to the rites of Bacchus. The latter have their festive days, which are always celebrated with mirth and carousing banquets. Those of the Jews are a gloomy ceremony, full of absurd enthusiasm, rueful, mean, and sordid.

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# Was Richard Wagner a Jew?

IN the September issue of the *Review* a summary was given of Richard Wagner's celebrated essay, "The Jew in Music," and the close relationship of this virulent attack on the Jewish character with the spirit, as well as theoretical structure, of the Hitler brand of anti-Semitism was indicated.

Many students of Wagner's life have attributed his attitude to the Jews to the perversity of a *meshumid*, or to a man of Jewish derivation, and as a consequence we have a small library of literature devoted to speculation on Wagner's Jewishness and to proving that he was actually part-Jewish.

Now it is usual for Jews, as it is for other races to delight in claiming distinguished men and women for their own, if there is only a possibility of substantiating such a claim. But in the case of Richard Wagner, immortal composer though he was, the reverse should be in order: Jews should assume the duty of proving—if only possible—that Wagner was *not* a Jew, for of him the Jews should wish to have no part.

In this task of expelling Richard Wagner from the Jewish ranks the scholar who did the most notable service was the late O. G. Sonneck, who was head of the music department of the Library of Congress, and the editor of the *Musical Quarterly*. In a paper originally read before the Music Teachers' National Association, Mr. Sonneck examined the entire question with the analytical skill and carefulness of a specialist, and proved conclusively that Wagner was pure Gentile. Mr. Sonneck's findings should be taken as final, and should always be coupled with the hope that no other evidence may crop up to refute them.

Sonneck first presents the case.

"At the root of the controversy," he says, "lie these simple facts: Richard Wagner was born on May 22, 1813. On November 22, 1813, his father, Carl Friedrich Wilhelm Wagner, died, and the widow, Johanna Rosine Wagner, *nee Paetz* (born September 19, 1774) on August 28, 1814, married Ludwig Geyer, who became acquainted with the two in 1801.

"I now marshal as collateral 'facts' the arguments which, in conversation or in print, one finds advanced in support of the theory of Wagner's Jewish origin.

"(1) Geyer was an actor, playwright,

portrait-painter, in brief, a man of artistic versatility, whereas Friedrich Wagner was a Polizei-Amts-Actuarius (Police Actuary);

"(2) Richard was not entered in the records of the Kreuzschule at Dresden as Richard Wagner, but as Richard Geyer;

"(3) At 'Wahnfried'—the residence of the Richard Wagner family—there may be seen portraits of Wagner's mother and Geyer, but pictures of Wagner's father are conspicuous by their absence;

"(4) Richard Wagner resembled Geyer;

"(5) Richard Wagner in his writings, letters, and conversation, repeatedly referred to Geyer as 'father Geyer' or 'our father Geyer';

"(6) Geyer, until his premature death on September 30, 1821, showed a very marked preference for Richard;

"(7) Wagner himself repeatedly expressed the possibility of his being a son of Geyer and not of Friedrich Wagner;

"(8) Geyer was a Jew."

IN this catalog Sonneck omitted the item that the name Geyer—"vulture"—could be associated with Adler—"eagle",—and that Adler is always a Jewish surname.

There is no question of the non-Jewishness of Wagner's mother, and to assume that Wagner was the son of Geyer is to assume also that Wagner was the illegitimate offspring of Geyer and Frau Wagner.

At great length, Mr. Sonneck goes on to explore each argument and either disproves factually or explains logically that it is wrong.

He shows that Carl Friedrich Wagner was a good amateur actor as well as police actuary, and that he persuaded Geyer to adopt an actor's career; that Richard Wagner was only six months old when his father died, and that he was therefore registered naturally at school under the name of his stepfather; that not knowing his real father he called Geyer "our father," and because Geyer was an understanding artist, he was fond of him.

However, it is obvious that whatever may be said of all the elements in the case, or whatever may be proven or disproven, the entire structure stands or

## *A Final Summation of All the Evidence and the Logical Conclusion Reached by a Foremost Authority—O. G. Sonneck*

falls by virtue of one factor only: the Jewishness or non-Jewishness of Geyer. If Geyer was not a Jew nothing can prove Wagner a Jew.

And on this all-important point Sonneck has this to say:

"To my knowledge, nobody has yet taken the trouble to stop and consider that Ludwig Geyer was not his full name. It was *Ludwig Heinrich Christian Geyer!*

"I venture to assert that no Semitic symptoms appear in what we call his Christian names. Imagine a Jewish father, at a time when the Jewish emancipation was just beginning (Geyer was born in 1770), giving his son the name *Christian!* Somewhere in the 'forenames', as the Germans aptly call them, a Jewish ingredient would more likely appear than not. Hence, even if the currently abbreviated name Ludwig Geyer is to be deemed neutral, the full name, Ludwig Heinrich Christian Geyer is decidedly a genuine Christian and not a Jewish name.

"Now combine this with the fact that, as we know from Geyer's letters to the widow Wagner, Geyer's brother was a Premier-Lieutenant (first lieutenant) in the German army, and things begin to look exceedingly dark for the Jewish claim. Undoubtedly there have been non-baptized Jewish officers (and good ones) in the German army, especially in former decades, but the probabilities in any given, doubtful case are entirely against the supposition. Unless an officer's name is unmistakably Jewish, like Mendelssohn, for instance, or Adler, it is fairly safe to assume that he was not a Jew. (Mr. Sonneck points out that "Geyer" is not an exclusively Jewish name, but like "Fuchs", and other "animal names", was used by both Jew and gentile.)

"But maybe Geyer's brother was baptized, which would have made it fairly easy for him to enter the officers' corps in Germany; and perhaps Geyer himself was baptized, while his father and his forbears were Jews! Though baptized Geyer would then still be of Jewish blood

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# NEWS of the CENTER

## INSTITUTE OF JEWISH STUDIES FOR ADULTS HAS AUSPICIOUS OPENING

Over two hundred men and women have registered at the opening of this year's term as students in our Center Institute of Jewish Studies for Adults.

The Institute has increased its faculty and is very proud of the fact that Rev. Dr. Michael Higger, one of the outstanding Talmudic scholars in this land, has consented to join its faculty and to give two courses in the Talmud. Mr. Abraham Tannenbaum, a member of the New York Bar and a well known worker in the Zionist Movement and also many other Jewish organizations, has also joined our faculty and will give the course on Contemporary Jewish Life and Problems. Mr. Benjamin Hirsh of our Hebrew School faculty, who has returned to us this year, has been added to the list of instructors in the Hebrew Department of the Institute.

The following courses are given this year on the following nights and hours:

Tuesday Evening at 8:00 o'clock—Religion (Dr. Bokser), Talmud A (Dr. Higger).

Tuesday Evening at 9:00 o'clock—Jewish History (Dr. Bokser), Talmud B (Dr. Higger).

Thursday Evening at 8:00 o'clock—Hebrew D (Mr. Edelstein), The Bible as Literature (Mr. Gribetz), History of Jewish Literature (Mr. Levinthal).

Thursday Evening at 9:00 o'clock—Hebrew A (Mrs. Beder), Hebrew B (Miss Bush), Hebrew C (Mr. Hirsh), Contemporary Jewish Life and Problems, (Mr. Tannenbaum).

An interesting booklet describing in detail the various courses has been published and will be mailed upon request.

## FORUM NOTES

With the lecture on October 15th by Dr. Will Durant, the Forum Committee, under the leadership of Mr. Max Herzfeld, has begun a new season of cultural activities in the Center. Plans are being made to bring to our platform some of the leading men and women in the country. The names of these speakers will be announced in the forthcoming issues of the Center publications.

The committee is happy to announce at this time that the famous criminal

attorney, Clarence Darrow, has accepted its invitation to make his only address in Brooklyn at our Center on Monday evening, November 19th.

In addition to the regular Monday night Forum, course lectures will be delivered on Wednesday evenings throughout the season. The first series of lectures by Dr. Wolfe in November will be followed by a course on a Jewish theme

## RABBI LEVINthal TO GIVE SERIES OF LECTURES ON "PALESTINE AS I SAW IT"

Beginning Friday night, October 26th, and continuing for eight consecutive Friday nights, Rabbi Levinthal will give his impressions of Palestine in an interesting series entitled "Palestine As I Saw It—The Rebirth of a People and a Land".

The subjects and dates of the lectures in this series are as follows:

October 26th — Modern Palestine—The Great Miracle of the Ages.

November 2nd — The Interest and Fascination of Palestine.

November 9th — German Jews and Palestine.

November 16th—The Economic Development of Palestine.

November 23rd—Is There a Religious Problem in Palestine?

November 30th—The Glorious Role of Labor in Palestine.

December 7th — What of the Arab and the British in Palestine?

December 14th — Clouds as well as Sunshine in Palestine—What of the Future?

to be given by Dr. Robert Gordis of Temple Beth El of Rockaway Park. Dr. Gordis is an excellent speaker and is regarded as one of the outstanding of the younger men in the rabbinate. The future courses will be announced in subsequent issues of our publications.

## COURSE OF LECTURES ON PSYCHOLOGY BY DR. W. BERAN WOLFE

The popular psychologist, Dr. W. Beran Wolfe, author of "How to be Happy Though Married" and "Nervous Breakdown—Cause and Cure", will deliver a course of lectures every Wednesday evening during the month of November.

The subject of his course will be "Psychology and the Good Life". The first

lecture will be delivered on November 7th when Dr. Wolfe will speak on "Woman's Best Years". On the following Wednesday, November 14th, his subject will be "Growing Up versus Growing Old". The third lecture on November 21st will be on "Evolution of Sexual Ethics. Dr. Wolfe will conclude the course on Wednesday evening, November 28th, when he will speak on "Making the Most of Marriage".

The course will be free to members of the Center upon presentation of their 1934 membership cards. Friends of members and all others will be charged a fee of twenty-five cents for each lecture.

## CENTER HEBREW SCHOOL ADOPTS NEW PLAN OF SUPERVISION

The Center Hebrew School which meets every afternoon and which also conducts a Three-Day-Week Department for Girls, started this season's work with the return of most of all its former pupils and with a large additional registration.

Rabbi Levinthal, the principal of the school, announced a change in the methods of supervision that will henceforth be in vogue in the school. There will be department heads, each head to be responsible for the success of that department. Mr. Benjamin Hirsh will be the head of Studies and Curriculum. Mr. Emanuel M. Edelstein will be the head of School Supervision, Discipline and Contact with Parents. Mrs. J. Serbin Beder will be the head of Extra Curriculum Activities, such as School Plays, Social Service Activities, Keren Ami Fund and other such activities.

## TESTIMONIAL DINNER TO BE TENDERED TO MRS. H. GREENBLATT

A Testimonial Dinner will be tendered to Mrs. H. Greenblatt at the Center on Sunday evening, December 16th.

The dinner is arranged in celebration of Mrs. Greenblatt's seventieth birthday and will mark the completion of thirty years' service rendered by her as President of the Benos Israel Malbush Arumim Society of the Meserole Street Talmul Torah.

ELECTION NIGHT AT THE CENTER  
TUESDAY EVENING, NOVEMBER 6th

Latest Returns — Dancing

Admission FREE to Center Members



### CENTER CLUBS

The clubs of the Center are now functioning for the season. It is the aim of the Committee on Auxiliary Activities, of which Mr. Cyrus Levinthal is chairman, to organize a sufficient number of clubs to take care of all children in the Center.

The committee appeals to the parents to cooperate with them by calling the attention of their children to these clubs and urging them to join. Membership in these clubs is open to all children of Center members without charge. The clubs are under the direction of competent leaders who prepare the programs and supervise the activities of the various groups.

The following clubs are now meeting regularly:

*Junior Boys Club*—consisting of boys between the ages of 13 and 17, will meet this Saturday night, October 20th, promptly at 8:00 o'clock, under the leadership of Mr. Jackson Goldman.

*Junior Girls Club "The Peps"*—consisting of girls between the ages of 13 and 16 years, will meet this Saturday night, October 20th, promptly at 8:00 o'clock. Mrs. Miriam B. Abramson is the leader.

*Boy Scout Troop* will meet every Tuesday night at 8:00 o'clock. Mr. Agar, Scoutmaster.

*Girl Scout Troop*, open to girls 10 to 17 years of age, meets every Wednesday evening at 7:45 o'clock. Miss Cantor leader.

### LATE FRIDAY NIGHT SERVICES BEGIN THIS FRIDAY, OCTOBER 19th

At the opening services of our Late Friday Night Lectures, which will begin this Friday night, October 19th, at 8:30 o'clock sharp, Dr. Levinthal will speak on "Chaim Nachman Bialik — Poet and Prophet of the Jewish Renaissance".

The importance of this theme need not be emphasized to our congregation. Rabbi Levinthal will endeavor to give expression to the great sense of loss that world Jewry has sustained in the death of this greatest poet, not only in modern times but since the Golden Era in Spain.

Rev. Samuel Kantor will lead the Congregational Singing.

You and your friends are cordially invited to attend.

### SUNDAY AFTERNOON OUTING GROUP AND ARTS AND CRAFTS CLASS FOR CHILDREN

The Sunday Afternoon Outing Group, organized last year, will resume its activities on Sunday afternoon, November 4th. The group, under the personal supervision of Mr. Maurice H. Bernhardt, will visit places of interest every first and third Sunday of the month. Membership will be open to children of Center members. The fee of \$1.50 per month per child will cover all expenses incidental to the various trips, such as admission fees, fares, etc.

The committee is also organizing a Sunday afternoon Class in Nature Studies, Arts and Crafts. The class will meet every second and fourth Sunday of the month. The charge for membership in this group will be \$1.00 per month per child to cover material, etc.

### CENTER RESTAURANT OPEN ON SUNDAYS AND LEGAL HOLIDAYS

Members of the Center are reminded that our Restaurant is open every Sunday and Legal Holiday from 12 noon to 9:00 P. M. Excellent dinners are served at one dollar per person; also a la carte service.

### JUNIOR GIRLS CLUB ELECTS OFFICERS

The following were elected officers of the Junior Girls Club at a recent meeting: President, Mildred Freedman; Vice President, Irene Kantor; Recording Secretary, Doris Feinberg; Corresponding Secretary, Jeanette Rosenthal; Treasurer, Mildred Teitlebaum.

### BAR MITZVAH

Hearty congratulations and best wishes are extended to Mr. and Mrs. Isaac Perlstein upon the Bar Mitzvah of their son, Philip, which will be held at the Center this Saturday, October 20, 1934.

### CONGRATULATIONS

Heartiest congratulations and best wishes are extended to Mr. and Mrs. Hyman Rothkopf upon the marriage of their daughter, Harriet, to Mr. Robert H. Heilbrun, at the Center on October 14, 1934.

Hearty congratulations are extended to Mr. and Mrs. Nathan Halperin upon the arrival of a daughter to their children, Mr. and Mrs. Seymour Wiesen, on October 15, 1934.

## FORUM LECTURES

held every Monday Evening throughout  
the season

October 22

DR. W. BERAN WOLFE

October 29

Symposium on the Issues of the Campaign

November 5

ANITA BLOCK

November 12

Prof. HORACE M. KALLEN

November 19

CLARENCE DARROW



# APPLICATIONS for MEMBERSHIPS and REINSTATEMENTS

The following have applied for membership in the Brooklyn Jewish Center:

Appelbaum, Max M.

Married Cemetery

Res.—762 St. Marks Avenue

Bus.—Mt. Carmel Cemetery

*Proposed by Rev. Meyer Rogoff*

Arbeit, Miss Bertha

Linen Supply-Laundry

Res.—136 Tapscott Street

Bus.—295 Stockholm Street

*Proposed by V. W. Gleichenhaus*

Asen, Dr. Abraham

Married Surgeon Dentist

Res.—421 Crown Strtet

Bus.—423 Grand Street, N. Y.

*Proposed by David Eisenberg*

Baltowsky, B.

Married Builder

Res.—378 Crown Street

*Proposed by R. Albert*

Beilly, Dr. Jacob S.

Married Physician

Res.—638 Howard Avenue

Bus.—638 Howard Avenue

*Proposed by Drs. Harry Katz and Charles Windwer*

Bernstein, Saunders

Unmarried Advertising & Printing

Res.—1503 President Street

Bus.—1503 President Street

*Proposed by Alex Bernstein*

Blechman, Irving

Married Mfr. Chemicals

Res. 694 Empire Boulevard

Bus.—140 W. 22nd St., N. Y.

*Proposed by Herman J. Pashenz*

Brimberg, Murry

Unmarried Radio Engineer

Res.—1062 Park Place

Bus.—2516 Municipal Bldg., N. Y.

*Proposed by Harry Schetzen*

Brisman, Morris

Married Engraving

Res.—519 Montgomery Street

Bus.—218 Broome Street, N. Y.

*Proposed by Jacob S. Doner*

Dantzig, Eli

Married Musical Director

Res.—843 Putnam Avenue

Bus.—St. George Hotel

*Proposed by B. Bregstein and Isidor Fine*

Freedman, Abraham

Married Food Broker

Res.—1859 E. 29th Street

Bus.—105 Hudson St., N. Y.

*Proposed by Jack Goldstein*

Gluckstein, Ira I.

Lawyer

Res.—1647 Sterling Place

Bus.—320 Broadway, N. Y.

*Proposed by William I. Siegel*

Greenfield, Dr. Samuel D.

Married Physician

Res.—169 New York Avenue

Bus.—169 New York Avenue

*Proposed by Dr. Max Goldstein*

Halperin, Daniel

Unmarried Knit Goods

Res.—748 St. Marks Avenue

Bus.—16 W. 22nd St., N. Y.

*Proposed by Nathan Halperin*

Halperin, George B.

Unmarried Knit Goods

Res.—748 St. Marks Avenue

Bus.—16 W. 22nd Street, N. Y.

*Proposed by Nathan Halperin*

Harris, Homer

Unmarried Attorney

Res.—57 Lincoln Road

Bus.—350 Broadway, N. Y.

*Proposed by Harry Goldfarb*

Hirsh, Harry L.

Married Manufacturer

Res.—693 Lefferts Avenue

Bus.—3 E. 28th St., N. Y.

*Proposed by Louis Goldberg*

Katz, Samuel

Unmarried Paper Boxes

Res.—1711 President Street

Bus.—505 Court Street

*Proposed by Sam Schoenfeld*

Koplik, Dr. Samuel

Married Dentist

Res.—1013 President Street

Bus.—127 University Place, N. Y.

*Proposed by Harry Goldfarb*

Land, Sidney

Unmarried Electric Motors

Res.—1534 President Street

Bus.—142 Grand St., N. Y.

*Proposed by Louis J. Land*

Landes, Isidor

Married Real Estate

Res.—740 Empire Boulevard

Bus.—427 Ft. Washington Ave., N.Y.

*Proposed by Max H. Levine*

Levkoff, David

Married Mfr. Paper Boxes

Res.—959 Park Place

Bus.—270 Lafayette St., N. Y.

*Proposed by L. W. Bernard and Arthur L. Schur*

Minkoff, Harry

Married Paint Mfr.

Res.—95 Eastern Parkway

Bus.—103 Lombardy Street

*Proposed by Morris Dlugasch and Max Herzfeld*

Maidman, Morris

Married Brokerage

Res.—1610 Prospect Place

Bus.—39 Broadway, N. Y.

*Proposed by Morton Klinghoffer*

Maltz, Miss Anne

Commercial Merchants

Res.—221 Vernon Avenue

Bus.—25 Washington Avenue

*Proposed by Joseph Goldberg*

Price, Norman

Unmarried Resident Buyers

Res.—95 Eastern Parkway

Bus.—130 W. 31st St., N. Y.

*Proposed by J. M. Schwartz*

Radin, Louis

Married Delicatessen

Res.—500 Montgomery Street

Bus.—860 Nostrand Avenue

*Proposed by George Ringler*

Rosenheim, Morton A.

Unmarried Chemicals

Res.—1478 President Street

Bus.—40 Liberty Avenue

*Proposed by A. M. Rosenheim*

Rothkopf, Abraham

Unmarried Lawyer

Res.—546 Crown Street

Bus.—305 Broadway, N. Y.

*Proposed by Samuel Rothkopf*

Schenbrun, Henry

Unmarried Post Office

Res.—772 Crown Street

Bus.—661 Broadway

*Proposed by Sam Schoenfeld*

*(Continued on next page)*

## THE SABBATH

Kindling of Candles at 4:55 o'clock.

Friday Evening Services at 5 o'clock.

Sabbath Morning Services (Parsha Lech Lecho) will commence at 8:45 o'clock.

Junior Congregation Services in the Beth Hamedrash at 9:30 A. M.

Class in Ein Yaakob, under the direction of Mr. Benjamin Hirsh, at 4:00 P. M.

## DAILY SERVICES

Morning Services at 7 and 7:30 o'clock.

Mincha Services at 5:00 P. M.



Schwartz, Harry  
Married Accountant  
Res.—4121 Bedford Avenue  
Bus.—1440 Broadway, N. Y.  
*Proposed by William Ball and Paul Barnett*

Shapiro, Jacob  
Married Lawyer  
Res.—135 Eastern Parkway  
Bus.—225 Broadway, N. Y.  
*Proposed by Alfred Greenblatt*

Silverstein, Milton  
Unmarried Retail Stores  
Res.—12 Crown Street  
Bus.—875 Sixth Ave., N. Y.  
*Proposed by George Friedland and Morris Strausberg*

Smith, Morris  
Married Real Estate  
Res.—656 Crown Street  
Bus.—656 Crown Street  
*Proposed by Meyer Chizner*

Sodokoff, Charles  
Unmarried Clothing  
Res.—1776 Union Street  
Bus.—Sand & Jay Streets  
*Proposed by I. Lowenfeld*

Sokoloff, Ralph  
Married Silk  
Res.—135 Eastern Parkway  
Bus.—41 Union Square, N. Y.  
*Proposed by Alfred Greenblatt*

Solotorovsky, Miss Elizabeth  
Designing  
Res.—1530 E. 96th Street  
Bus.—350 Broadway, N. Y.  
*Proposed by Joseph Goldberg*

Spitzbart, Samuel  
Married Lawyer  
Res.—239 Rutledge Street  
Bus.—9 E. 40th St., N. Y.  
*Proposed by Maurice Bernhardt*

Tolchin, J. Edward  
Married Furniture  
Res.—178 Ocean Parkway  
Bus.—206 Lexington Ave., N. Y.  
*Proposed by Oscar Schleiff*

Tunick, Louis C.  
Unmarried Cosmetics  
Res.—842 Blake Avenue  
Bus.—287 Broadway, N. Y.  
*Proposed by H. L. Brainson*

Wallerstein, Dr. Abraham  
Unmarried Physician  
Res.—1196 Eastern Parkway  
*Proposed by Dr. Max Goldstein*

Watt, David R.  
Unmarried Pharmacy  
Res.—139 Glenmore Avenue  
Bus.—156 Sutter Avenue  
*Proposed by H. L. Brainson*

Weinstein, Mandel  
Unmarried Advertising  
Res.—596 Schenck Avenue  
Bus.—130 W. 30th St., N. Y.  
*Proposed by Herman Baum*

Wolfe, Max  
Married Mfg. Furs  
Res.—1005 Eastern Parkway  
Bus.—242 W. 30th St., N. Y.  
*Proposed by Harry A. Freedman*

Wolff, Sol  
Married  
Res.—1489 President Street  
*Proposed by Harry Lieb*

Zibkow, Miss Irene  
Res.—1054 Park Place  
*Proposed by Morris Zibkow*

The following have applied for reinstatement as members of the Center:

Goldstein, Jack  
Unmarried C. P. A.  
Res.—415 Lefferts Avenue  
Bus.—570 Seventh Ave., N. Y.  
*Proposed by Emanuel Greenberg*

Kean, Sidney  
Unmarried Beer Garden  
Res.—401 Schenectady Avenue  
Bus.—195 Utica Avenue  
*Proposed by David Aaron*

Lukashok, Joseph  
Married Curtains  
Res.—576 Eastern Parkway  
Bus.—471 Broadway, N. Y.  
*Proposed by Abraham Ginsburg*

Press, N. H.  
Married Credit Agency  
Res.—874 Lenox Road  
Bus.—1440 Broadway, N. Y.  
*Proposed by M. Mendel Schachne*

Shafner, Harris  
Unmarried Teacher  
Res.—725 Eastern Parkway  
Bus.—Dumont Ave. & Powell St.  
*Proposed by Joseph Goldberg*

Weissberg, Bernard  
Married Certified Public Accountant  
Res.—881 Washington Avenue  
Bus.—11 W. 42nd Street, N. Y.  
*Proposed by A. Lieberman*

Emanuel Greenberg, Chairman  
Membership Committee

#### SISTERHOOD ELECTS NEW OFFICERS

At a recent meeting of the Center Sisterhood plans were devised for the coming season's activities. Mrs. Isidor Fine was appointed chairman of the Theatre Party Committee. The following were elected as officers of the organization: Mrs. Phillip Brenner, President; Mrs. Albert Witty, First Vice President; Mrs. Joseph M. Schwartz, Second Vice President; Mrs. Hyman Rachmil, Treasurer and Mrs. I. Wiener, Secretary.

#### SEASON'S FIRST MEETING OF THE MEN'S CLUB, NOVEMBER 15th

The Men's Club Committee, under the leadership of Mr. H. J. Lipman, has decided to resume the season's activities with a meeting to be held on Thursday evening, November 15th. An excellent program is now in preparation.

#### EDITORIAL

(Continued from Page 3)

their class studies until the closing session. And this season, despite the fact that the Institute opened early in the season, two hundred men and women registered up to the day of this writing. The Institute has proven its value to the Jews of our Borough. The fact that the number of its courses has been increased, and its faculty enlarged by the addition of a distinguished scholar, proves, if proof is necessary, that the Institute of Adult Studies is no longer an experiment, that it is here to stay and to function, to help win back our people to an appreciation of the great spiritual heritage that is theirs! —I. H. L.

#### A NEW POPULAR BIBLE STUDY

**R**ABBI LOUIS HAMMER, who is well known to the Center members, has made a fine contribution to the study of the Bible in a small volume which he has recently published, entitled "And This is the Torah". He does not, of course, give a complete analysis of Biblical problems, but he does discuss the more fundamental ones, especially those which trouble the minds of many of our young intellectuals. The headings of the five chapters, in which the book is divided, gives the reader an idea of what the author aims to accomplish. "Religion vs. Science", "Miracles", "Revelation", "Biblical Personalities", "The Bible at its 'Worst'." Each of these topics is treated thoughtfully, and displays the author's skill in harmonizing ancient beliefs with modern views. The author reveals an appreciation of the difficulties that beset the average reader of the Bible today, and makes a sincere effort to grapple intelligently with them. The volume will be welcomed by student and layman alike.

#### HEBREW SCHOOL PARENTS TEACHERS ASSOCIATION TO MEET

The Parents Teachers Association of the Hebrew School, of which Mrs. I. Wiener is chairman, will hold its next meeting on Wednesday evening, October 24th, at 8:30 o'clock. The year's educational activities will be planned at this meeting. Rabbi Levinthal will speak.



## SIR MOSES MONTEFIORE, CAMPAIGNER FOR JEWISH RIGHTS

(Continued from Page 6)

reserved to peers and knights of orders, and in 1846, on his return from a similar pilgrimage to Russia, Her Majesty, on the recommendation of the late Sir Robert Peel, made him a baronet. Sir Moses assumed for his arms, in affectionate remembrance of that eastern land of his ancestors towards which he turned three times every day in prayer, a cedar of Lebanon between two mountains of flowers (*monti di fiori*). He bears also a forked pennant inscribed "Jerusalem" in Hebrew characters. His motto is: "Think and Thank"—a legend which hardly does justice to a long life devoted as much to action as to meditation and gratitude.

THE record of Sir Moses Montefiore's life is one of unwearying devotion to one high ideal, that of benefiting his fellow-creatures. Every secretary of a benevolent society knows his fine Italian hand and legible, though occasionally tremulous signature. The year of office which he served as Sheriff of London was distinguished by the large collections made for the city charities and by the complete absence of capital punishment. His courteous and genial manner adds to the grace of his gifts. Coming up in his reserved salon in the Ramsgate train he would offer a seat to strangers whom he saw incommoded by the pressure of tourists, and sometimes in London sent them home by his own carriage, walking, or taking a cab himself.

His well-known charity makes him the butt for strange applications. A person perfectly unknown to him wrote to Sir Moses that he was ruined and resolved to kill himself, but asked the philanthropist, on whom he confessed he had no claim, to care for his wife and family. The next day the writer was found dead at the foot of a cliff. The coroner's jury returned a verdict of accidental death. The widow was sought out by Sir Moses and cared for, and a nomination to Christ's Hospital was bought for her eldest son.

Seven times Moses Montefiore visited the sacred soil of Palestine, where his brethren crowded around him kissing the hem of his garment, and whole cities went out to meet him for miles along the way. Hebrew odes were composed in his honor and special sermons preached. In Palestine Sir Moses has endowed hospi-

tals and almshouses, set on foot agricultural enterprises, planted gardens, dug wells, constructed aqueducts, built synagogues and tombs. No societies other than conversionist institutions existed at that time for the general amelioration of the conditions of the Jews. The Alliance Israelite was not founded till 1860, the Anglo-Jewish Association was only established in 1871. It was in 1827 that Mr. and Mrs. Moses Montefiore made their first pilgrimage to the Holy Land. And so difficult were travelling conditions then that he had to charter vessels at an exorbitant rate and to seek the convoy of an English sloop to protect him from the pirates of the Levant.

In 1835 Mr. Montefiore was chosen president of the Board of Deputies of British Jews and henceforth performed his most important acts in its name. Early in 1840 a Capuchin friar, Il Padre Tammasso, and his servant, disappeared in Damascus and the cry of ritual murder was raised against the Jews. The gravity of the situation was increased by the French Consul throwing his weight into the scale against the unfortunate Jews of the city in order that France might pose as protector of Catholics in the East. Sir Moses held a conference at his house which was followed by a public meeting at the Mansion-house, under the presidency of the Lord Mayor. Lord Palmerston promised to a deputation the active assistance of the Foreign Office. Sir Moses then went as

the delegate of his brethren to demand a fair trial for the accused Israelites. He was accompanied as far as Egypt by Adolphe Cremeux, then a busy advocate at the French Bar. At Alexandria Sir Moses had the support of all the consuls except the French, but as France was then leading the ruler of Egypt to look to her for aid against his suzerain of Constantinople, the exception was of great importance. Three Jews had died under torture and nine remained in captivity. A public trial proved unattainable. The accused were at length released, a general order that the local governors should protect the Jews from persecution was issued at Cairo, and Mehemet Ali declared his disbelief in the charge. But for want of a public trial the calumny died hard. Years afterwards Sir Moses found at Damascus a stone in a Roman Catholic church to Il Padre Tammasso, which bore the inscription that the priest was murdered by the Jews. The stone told its lying tale till in an attack of Moslems upon the Christians in 1860, the church and all its monuments were destroyed by fire.

As soon as he had procured at Alexandria the release of the Damascus Jews, Sir Moses proceeded to Constantinople. The Sultan was embarrassed by no extraordinary friendliness to France, and Sir Moses obtained a success of the most brilliant and enduring character. On November 12, 1840, Raschid Pasha delivered to him on the part of Abd-ul-Medjid, a firman signed by the Sultan, in which he examined the grounds of the ancient prejudice against the Jews, recapitulated the acquittal of the Jews of Rhodes (who were subject

(Continued on Page 19)

## VENIZELOS AND THE GREEK JEWS

FOR the first time in more than a century's free life Greece is menaced today with the development of a "Jewish question."

This is due to the attitude of the former premier, Eleutherios Venizelos and his party toward the important Jewish minority in Salonika.

The present government has, for the first time, incorporated the Salonika Jews in the local electorate—they used to send their own representatives to Parliament before that—and their presence gave the government its victory in the last Salonika elections.

Venizelos says he thinks that it is incorrect that a "national minority" should play an important part in international politics and he has repeatedly warned

the Jews that "if they avail themselves of the privileged position the present government gives them" they may later repent.

This threat is now repeated more explicitly by the Venizelist press, which does not spare the Jews and promises definite reprisals.

Tsaldaras has very strongly approved this attitude, asserting that "the Jews are just as good citizens as other Greeks" and holding it is a question of the nation's honor that no anti-Semitism develops in Greece.

In spite of this strong attitude it is generally feared here that, if the Venizelists eventually regain power, the Jews may suffer.

—A. P. Dispatch





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## WAS RICHARD WAGNER A JEW?

(Continued from Page 11)

and through him Wagner, if he was Geyer's son. I am afraid that this last and rather narrow alley of escape ends in a *cul-de-sac*, and that the enemy will have to surrender.

"Ere this it might have aroused suspicion as to Ludwig Heinrich Christian Geyer's Jewish origin, that his father was 'Aktuarius beim Oberaufseheramte in Eisleben', and soon after Ludwig's birth was transferred as 'Justizamtmann nach Artern.' In other words, he was a judiciary official. Now it has always been equally difficult for a Jew to enter the judiciary career in Germany as the military career, unless he was a baptized Jew. Consequently, the probabilities are again entirely against the assumption that Geyer's father was a Jew, unless he be found to have relinquished the Jewish faith. This, then, might take us back to Geyer's grandfather, who might have been a Jew. But why prolong the agony?

"The ancestry of Geyer is easily verified by a study of Glasenapp's 'Tabellarisch geordneter Ueberblick ueber die

Familiengeschichte des Hauses Wagner' in the Wagner Jahrbuch, 1908. There we find that Geyer's mother, Christiane Wilhelmine Elizabeth Frey, was of strictly Protestant lineage, and that Geyer's father, Christian Gottlieb Benjamin (born 1744) was an Aktuarius; his grandfather, Gottlieb Benjamin (born 1710) a Protestant cantor in Eisleben; his great-grandfather, Benjamin (born c. 1640), a Stadtmusikus—in brief, also of purely Protestant lineage, so far as it can be traced."

\* \* \*

This last statement of recorded fact should put the period to all suppositions of Wagner's Jewishness. If Ludwig Geyer was not a Jew then nothing else can make Richard Wagner a Jew. And surely in the face of the evidence piled up by Sonneck no one can construct even the flimsiest bridge connecting Geyer and Jewry.

We can all listen to Wagner's music with exalted enjoyment; but Wagner, the person, Adolf Hitler can have completely.

## FROM AN HISTORIAN'S SCRAPBOOK

(Continued from Page 10)

The country of Judæa is bounded on the east by Arabia; on the south by Egypt; on the west by Phœnicia and the sea; the northern frontier stretches to a great length along the confines of Syria.

The face of the country is covered with villages. There are likewise towns of considerable note. Jerusalem is the capital. The temple is distinguished by its wealth, no less than by its magnificence. The fortifications of the city are its first defence; the royal palace is the second; the enclosure, where the temple stands, forms the third. Even a Jew is not admitted beyond the portal. No man, except the priests, has access to the interior parts. While the Assyrians, and after them the Medes and Persians, were masters of the oriental world, the Jews, of all the nations then held in subjection, were deemed the vilest. At a subsequent period, when the Macedonian monarchy was established, Antiochus, the reigning king, formed a plan to weed out the superstition of the country. To reform, if possible, so corrupt a race, he intended to introduce the manners and institutions of Greece; but a war with

the Parthians (Arsaces being then in arms) rendered that design abortive. In process of time, when the Macedonians were by degrees enfeebled, when the Parthian state was in its infancy, and the Romans were yet at a distance, the Jews seized the opportunity to erect a monarchy of their own. Their kings were soon deposed by the caprice and levity of the people. They returned, however, in a short time, and, having recovered the throne by force of arms, made the people feel the weight of their resentment. A scene of oppression followed; citizens were driven into exile; whole cities were demolished; brothers, wives, and parents, were put to death; and, in short, every species of cruelty, usual among despotic kings, was enforced with rigor by the usurpers. They saw that superstition is among the instruments of tyranny; and, to strengthen their ill-gotten power, they not only supported the national rites and ceremonies, but united in their own persons the sacerdotal and regal functions.

Pompey was the first Roman that subdued the Jews. By right of con-

quest he entered their temple. It is a fact well known, that he found no image, no statue, no symbolical representation of the Deity; the whole represented a naked dome; the sanctuary was unadorned and simple. By Pompey's orders the walls of the city were levelled to the ground, but the temple was left entire.

## TREASURES OF THE GENIZAH

(Continued from Page 7)

And it was his good fortune to find, in 1929, a new leaf of the original Hebrew of the Wisdom of Ben Sira, adding about two new chapters of Biblical Hebrew to our classical writings.

The moment has approached to address plainly and frankly those Jews who speak proudly of their literature, who boast of the creations of Jewish genius, and to ask them to justify their pride and their self-gratulation. Is there not a solemn duty incumbent upon self-respecting Jews to ask: What is being done, who are the workers, what pecuniary assistance is available to enable specialists to proceed with their labors? As long as such literary and historical treasures are allowed to remain moldering in the libraries and museums, their boast is vanity and nought, their proud words wind and vainglory. For then we have merely new Genizahs, housed in steel safes, in modern structures, replacing the frail venerable Genizahs in old historic synagogues.

## YOUNG FOLKS LEAGUE INFORMAL DANCE—OCTOBER 30th

The Young Folks of the Center announce the first of its Fall functions to be an Informal Invitation Dance on Tuesday evening, October 30th. Admission will be by invitation to members and guests.

Plans are also being formulated for the first formal affair to be held in December.

The committee in charge consists of Bernard Bregstein, chairman; Milton Balsam, Jesse Fine, Ben Gunther, Dora Rutstein, Sam Weinberg, Paul Christenfeld and Rip Copland.

## BROOKLYN JEWISH CENTER BASKETBALL TEAM TO PLAY DUX CLUB OCTOBER 27th

The season's first Basketball Game will be held on Saturday evening, October 27th. The game will be played between the undefeated Center team and the Dux Club, one of the outstanding basketball teams in the city.



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## SIR MOSES MONTEFIORE, CAMPAIGNER FOR JEWISH RIGHTS

(Continued from Page 16)

to another ritual murder charge) discussed the biblical maxim which prohibits Israelites from using even the blood of animals, and dismissed as groundless the charge that they employ human blood. The Commander of the Faithful went on to declare the equality before the law of the Jewish nation with his other subjects, commanded that they should be protected and defended, and forbade any molestation of them in their religious or temporal concerns.

This firman has often subsequently been of the greatest service in averting trouble to the Jews in various parts of the Ottoman Empire. Sir Moses recounts with the utmost fire and vividness how he afterwards repelled the false charge that the firman had been bought. In the course of some negotiations with Cardinal Antonelli at Rome he spoke of the firman, on which the Cardinal, with some little malice, asked him "how much of Rothschild's gold he paid for the document." "Not so much," replied Sir Moses, "as I gave your lackey for hanging up your cloak in my hall."

The outbreak of the Russian war in 1883 brought about a famine in Jeru-

salem. Sir Moses and Lady Montefiore journeyed there, and receiving a firman from the Sultan of Turkey to purchase land in Palestine, they built almshouses, a windmill, a girls' school and removed the public slaughterhouse, from the Jewish quarter, where the offal had been suffered to accumulate from the days of the Caliph Omor, to a place without the city. Agricultural colonies were established at Safed and Tiberias. Other visits to Jerusalem were paid in 1849, 1857 and 1866.

In 1858 Sir Moses made his abortive journey to Rome in the hope of procuring the return to his parents of Edgar Mortara, a Jewish boy who had been surreptitiously baptized at Bologna, and was retained by the church to be reared as a monk. A year later he was in correspondence with Gladstone, then High Commissioner of the Ionian Islands, regarding the mistreatment of the Jews there. Mr. Gladstone was about to quit his post, but the correspondence bore fruit when the Metropolitan of Corfu issued an encyclical pointing out that harsh treatment of the Jews was totally at variance with the faith of Christ.

Sir Moses crossed the desert to the city of Morocco in 1863 and obtained the Sultan's promise of protection for the Israelites. He was too weak to ride, but travelled for eight days in a *chaise a porteur*, over burning sands, being then at the age of 79. The Moors saw with surprise one of the despised Hebrews arrive in an English government vessel, and escorted to the capital by British officers. The Sultan's edict, though often violated, has remained a pledge and *point d'appui* for remonstrance. He went to Roumania four years later, though threatened with assassination at Bucharest.

In 1872, at the age of 88, Sir Moses went to Russia to present an address to Tsar Alexander II, on the occasion of the 200th anniversary of the birth of Peter the Great, and thereby won assurances for the betterment of the condition of the Russian Jews. The Tsar came to the Winter Palace from the scene of the summer manœuvres to avoid causing fatigue to his distinguished visitor.

Sir Moses' seventh journey to Palestine was made at the age of 91, and great was his delight to find that outside the gate of Jerusalem, where not one Jewish family had lived previously, a thriving

(Continued on Page 20)

(Continued from Page 19)

new city had arisen, with many buildings as fine as any in Europe. He was greeted by immense crowds, and received reports from numerous delegations. As a result of this visit his final advice to his European brethren was to build houses in Jerusalem, Safed, Tiberias and Hebron.

Sir Moses' public acts and appearances have since been infrequent. This year he sent help to the Hungarian Jews accused at Nyireghyaza, and a copy of the firman of 1840 to every Hungarian deputy. With the help of an English amanuensis and a foreign secretary he maintains a voluminous correspondence in Hebrew and modern languages. Sitting in the bay-window of his bedroom, which overlooks the sea, he tells his few visitors what he has seen or done in his long life, with marvelous animation and exactness. If a visitor stays to dine at this season, autumn, the meal is served in the Tabernacle, which is erected in his courtyard in memory of the children of Israel having dwelt in booths when they went forth from Egypt. He himself sustains nature almost entirely on milk and port wine, sometimes varied by a little soup or bread and butter. In favor of port he has the old English prejudice, and drinks two or three glasses daily of a sound and generous wine mellowed, but not extremely weakened by age.

In full possession of sight, hearing and speech, neither somnolent nor inactive in mind, little bowed in frame, although his height is six feet three inches, Sir Moses Montefiore enters on his 100th year. Of the actions which have filled up his long space of life we have given some faint account. Of the spirit which has animated him some inference may be drawn. Few are the mortals spared for the retrospect of a century of existence, fewer still can have the right to contemplate a long life with so much unalloyed satisfaction.

#### REVIEW'S OWN ALMANAC

(Continued from Page 8)

let them go and determined to force them into conversion. He seized all Jews up to 25 years of age and baptized them. The rest, 20,000, were ordered to Lisbon for embarkation, but were held prisoners until the time for leaving had passed. They were then declared slaves of the King as punishment for remaining in Portugal, and Emanuel attempted to persuade them to become Christian. When persuasion failed they were drag-

ged to a font, or sprinkled where they stood. Only six, led by the Chief Rabbi, still defied the authorities. The Rabbi was buried up to his neck in the ground

to force him to order his little flock to yield, but he died after 7 days, still defiant. The others were then allowed to set sail for Africa.

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## THREE CENTER DAUGHTERS

*(Continued from Page 9)*

ful to provide her with a distinguished following of actors when she opened her own theatrical law office.

Then, when the Metro-Goldwyn-Mayer company decided to picture the life of Rasputin, Miss Holtzmann, though she could not possibly know it then, was placed upon the steps of fame. In this picture the executives, scenario staff and directors all put their heads together, and out of the conference came a certain treatment of the Princess Yousouppoff, the wife of the man who is said to have administered the death blow to Rasputin. When the picture was released the Princess heard of this treatment, and was distressed. An American lawyer, with whom she had communicated about the matter, had not done much about it, and this was the situation when Miss Holtzmann met the Princess on the Riviera.

The meeting led to conversations about "Rasputin and the Empress," as the movie was called, and the result was that Fanny Holtzmann was entrusted with the task of obtaining satisfaction for Princess Yousouppoff.

There followed a legal process which had its climax in a London court and victory for our Center daughter to the extent of something like three quarters of a million dollars. The English lawyers and judiciary were amazed at this American girl's handling of the case, and Fanny Holtzmann's international fame was established.

**A**S to Ruth Seinfel—for years we have grown accustomed to seeing her bask in the limelight. While a pupil in Girls' High School in 1921 she was selected as the year's "Health Girl" out of a graduating class of 150. The selection was accompanied by a great deal of publicity in newspapers throughout the country.

She had at that time already shown signs of literary ability, publishing poems in the school paper. Later, when a student at Smith College, she was chosen editor of the college magazine.

After she left college she joined the ranks of the professional newspaper women. She worked for the late Evening World (now merged with the Telegram) and Louis Weitzenkorn, of the Sunday Morning World (now also defunct), who later became celebrated by writing the play "Five Star Final", as-

signed Miss Seinfel to reporting on the Yiddish theatre.

Today the English press often comments on the drama on Second Avenue, but some years back such notice was quite novel.

Miss Seinfel sojourned briefly on the staff of "The Nation," and then she became a feature writer for the Evening Post. Her daily articles on the Woman's Page of that newspaper brought her a large and devoted following.

Returning from a visit to Germany she wrote a series of articles on her experiences in that country which were widely featured. Miss Seinfel then made her first venture as a novelist and produced "Lady Buyer," portraying life in a metropolitan department store.

In a brave move Miss Seinfel resigned her position on the Post as editor of the Woman's Page to make a trip abroad and gather material for future literary work.

At present she is on the way to new distinction through her appointment as managing editor of a forthcoming magazine for women, with which Walter B. Pitkin is associated.

Miss Seinfel is married to Gerald Goode, who is in charge of publicity for Sol Hurok, the former Brooklyn concert manager who now heads a concert bureau under the banner of the National Broadcasting Co., and directs the activities of a number of celebrities. Aside from her other duties Mrs. Goode is currently engaged with her husband in making the American public better acquainted with the virtues of Lucienne Boyer, Escudero and the other attractions of the "Continental Varieties," the European revue at the Little Theatre. (This is free publicity, but cheerfully given.)

**O**F the three Center Daughters the one who is most familiar to the public is Dorothy Tree, since the motion picture is a universal medium and Miss Tree has appeared in a number of late productions.

Miss Tree was always dramatically inclined. While a pupil of Girls' High School, she took part in the school plays, and thereafter dreamt of a theatrical career.

At Cornell University she received two year's of instruction in dramatics

and in the direction of plays, and after leaving Cornell she joined the Theatre Art School, which was part of the unique Cherry Lane Playhouse. There she designed scenery and took part in amateur productions.

Unlike other theatrical aspirants Dorothy went in for a good deal of study. She followed her Cherry Lane experiences with a course in pantomime under Madame Alberti. The madame, however, advised her to concentrate on acting.

**F**OLLOWING this counsel she found herself on one occasion in an interview with Kenneth McGowan, the critic and producer, who recommended her to Arthur Hopkins, one of America's major producers and directors of plays.

Mr. Hopkins was then casting for "Holiday," and was sufficiently interested in Miss Tree to give her the second leading role. "Holiday" ran for a considerable time on Broadway. When it closed Dorothy sought more experience and was made a member of the Rochester Stock Company, where she played leading roles. Then she went to the coast, where she appealed to Belasco's brother, who is a California producer, as the type for "Flemschen," the stenographer in "Grand Hotel," which he was then casting for a Western production.

Miss Tree received a good deal of praise for her acting in this part and a motion picture engagement with Columbia followed. She left picture work however for a role in the New York stage production of "Clear All Wires," the play by the Spewaks, authors of the current "Spring Song." "Clear All Wires" was produced by Herman Shumlin, who also was the producer of "Grand Hotel" on Broadway.

After the play closed Miss Tree planned to take a trip abroad, but was persuaded by Warner Brothers to accept a six months' contract. She went to the coast, and this contract was recently renewed. Her first picture was "Life Begins," and this was followed by parts in "Friends of Mr. Sweeney," "Here Comes the Navy," "The Dragon Murder Case," and "Side Street." She is now being featured in "The Case of the Howling Dog," which recently opened at the Rialto. Another film, "Firebug," in which she appears with Ricardo Cortez, will soon reach Broadway. Miss Tree regards her work in this picture as the best she has done so far.

And so ends the present chapter of the Three Center Daughters.

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